

Pertinent & Profitable MEDITATION,

Vpon the *History of Pekah*, his Invasion and great victory over Judah, recorded

2 Chron. 28. ver. 6. to the 16. Vpon occasion
of the Thanksgiving appointed Octob. 8. for the
late successse in Scotland.

Together with an Appendix
Concerning the Church and Kingdome of
Scotland, and the Impurations
cast upon them.

DAN. 8. 24, 25. And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people.

And through his policy also he shall cause craft to prosper in his hand, and he shall magnifie himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of Princes, but he shall be broken without hand.

London, Printed in the Year. 1659.

A
ALLEGORICAL MIRROR
OF THE STATE OF ENGLAND
TO THE READER.

Christian Reader,

Here is a word of Wisedome spoken in season by one of the Masters of the Assemblies, and therefore it is like apples of gold in pictures of silver. A key which while it openeth the passages of former, seems also to open the passages of the present times. A Glasse in which you may see much of the State of the English and Scotch affaires and Troubles, and of what God Commandeth or forbiddeth in reference thererunto.

It is a mercy when God raiseth up (in these deceiving dayes) men and means to help us to the right understanding of Texts and Times, of the Word and works of God ; but the marrow of that mercy is to make good use of such means. The God of mercy evermore grant us that mercy with the marrow of it. Farewell.

you drop, and I will be A... my distib... prop... drec... b... of... I will
A Pertinent and Profitable Medita-
tion, &c.

I Have not been forward to speak in publicke what I conceive
 justly and truly I might have done of late concerning State-
 matters. I have refrained that I might as much as I could
 avoyd all occasion of offence, and not seem to incur that ac-
 cusation (which we find to have been of old laid upon Ministers
 both in the Old and New Testamene, * and which now of late is so
 much exagerted) of dealing in Civil Affairs beyond bounds and Call-
 ing. But now I suppose to deliver my self in something of that na-
 ture will be acknowledged to come within my Contrivallion and Duty,
 seeing that certain Actions are imposed upon me to do in my
 publicke Employment, (I mean the keeping and wairing of a pub-
 lique Thanksgiving and Festival, and the publishing of what is set
 forth for the solemnizing thereof, in consideration of the late Victo-
 ry in Scotland,) the Command wherof I think you are generally
 acquainted with; and I apprehend my doing or not doing of these
 things is in danger to be taken offensively. For the clearing there-
 fore of my own practise, the preventing (as much as in me is) of
 others stumbling at it; and for your satisfaction also in judgment
 and practise, in relation to what is enjoyned you, I take my self
 bound to express my mind, and the Grounds I go upon. And in
 speaking to this matter, I profess I have not (to my own discerning)
 either by-respect to my self, or disrespect to others as my motive;
 but that which puts me on, is the Conscience of those Inducements I
 have mentioned.

I will not here undertake to debate the Justice of the present
 War on the prevailing Parties side, upon which the Justifiableness
 of the said Acts required on us doth in part depend, that perhaps
 would be interpreted by some too much presumption, by others
 want of wisdom! Far surer it would ask a larger Discourse then I
 can now have time to make; I will not say what I might lawfully;
 but only what I must necessarily. Therefore I will but lay before

* Numb. 16, 3
 2 Chro. 25, 16
 Amos 3, 13
 John 19, 13
 Act 16, 20, 12

17, 6, 7.
 24, 5

you a passage of Scripture, with the sense and Doctrine thereof, leaving you to apply and practise as God shall enable you to judge the Text so laid forth doth direct you. And this I hope both may suffice to give us to understand what is to be resolved on, and done in this business; and may also with indifferent Hearers avoyd those prejudices which a particular discussion of the warrantableness of the War may happily undergo. Let us then look into the sacred Story which we find in 2 Chron.28.

Vers.6. *For Pekah the son of Remaliah slew in Judah an hundred and thirty thousand in one day, which were all Elihoi's valiant men; because they had forsaken the Lord God of their fathers.*

7. *And Zichri a mighty man of Ephraim, slew Maaseiah the King's son, and Azrikam the Governor of the house, and Elkanah that was next to the King, &c. To the 16. Verse.*

You have in this portion of Scripture related the issue of an Expedition of Pekah the King of Israel, or of the ten Tribes of Israel, against the Kingdom of Judah, with the Consequents thereof. That the sense and drift of the Story may shortly and clearly be evident to you, I shall observe in it these material particulars.

There was a very near relation and bond betwixt the parties, here invading, and invaded, warring and warred upon; and that both by their co-habitation in the same Country, consanguinity in the same Stock, co-interest in the same God, Religion and Church, and conjunction in the same Covenant; so that there was a manifold contract of Brotherhood betwixt them.

2. The Cause of the assailing party (that is, of Pekah and Israel) was bad and wrongful, as is evident by the Confession of their Chieftains, Vers. 13. where upon the Prophets Expostulation, and Reprehension they are convinced, and do confess *they had offended against the Lord* in what they had done; and by what you may read, Isa.7.5.6. where it is said, That Syria, Ephraim, and the son of Remaliah, have taken evil counsel against Abaz, saying, *Let us go up against Judah, and vex it, and let us make a breach therein for us, and set a King in the midst thereof for us, even the son of Tabeel.* By all which it is manifest their Invasion was unjust, their Design evil. And in particular you see it was this; One Sister-Nation or Branch of the same Nation, attempts to make an inroad into

to weaken and waste, to cause a division in, and to set up a Government of their own molding over another.

3. This their bad Cause was not destitute of all colour of Reason, but they had some shew and seeming of Equity and necessity for their invasive War : As,

1. They themselves had been formerly assailed by the Kingdom of *Judah*, and sustained loss by their Incursions, as in the reign of *Abijah*, and of *Asa*, 2 Chron. 13.3. &c. & 15.8. & 17.2.

2. The Kings of *Judah* had been wont to challenge a Title to the Kingdom of *Israel*; the more ancient Kings of *Judah* had possessed the Rule over them by undoubted Right, and the latter Kings thereof ever since the division of *Israel* into two Kingdoms had claimed Dominion over the ten Tribes, so did *Rehoboam* and *Abijah*, as the story makes mention ; and it is very probable the Wars that brake out so frequently in the time of other Kings were raised upon this quarrel : And I conceive the present King of *Judah* had now a fair title to the Kingdom of *Israel*; for albeit the rending of the ten Tribes from the lineage of *David* and *Iroboams* reign over them, was from the Lord, yet it is to be observed, that this deprivation of *Davids* posterity was by the express Sentence of God but for a time, not for perpetuity, 1 King. 11.39. and *Iroboams* tenure of his Kingdom was but upon a Condition, 1 King. 11.38. which Condition being broken by him, his title was void, 1 King. 13.34. and it was declared to be reversed by God in the same manner whereby it was conferred, to wit, by the message of a Prophet, 1 King. 14.6.7. &c. and a while after his whole house was destroyed, 1 King. 15.27. 28. &c. After this, that Kingdom was violently seized on (without any Commission from God we can read of) by one hand after another, until the Lord bestows the title on *Iehu*, which yet he limiteth to the fourth generation, 2 King. 9.8. & 10.30. which Term being expired, it again falls into Usurpers hands, and is wrested from one to another successively, until the Destruction and Captivity of this Kingdom.

Now being at this time the title of *Iehu*'s family was ended, and none other was granted out by God, the right seems to be divolved to the Successors of *Davids* Throne, by vertue of that hereditary Title made over unto *David* and to his seed for ever, and interrupted by God only for a time by way of temporal Chastisement : 2 Sam. 17.14. 15. 16. Psalms 39. 30. 31. 32. 33. 34.

3. *Judah* had at this time a very bad King, stigning over them; to wit, *Ahas*, the Text saith, *he transgressed* *far against the Lord*, Ver. 19. and amongst other sins he was guilty of *Idolatry* in a high degree, of *seeking for help* to the *Affyrian*, the enemy of God, and of *trespassing yet more against the Lord* in the time of his distress, Ver. 2, 18, 22. These things were truly chargeable upon this King; and not in pretence, presumption, or calumination, as happily it may be in some case in these our days. Thus we see some godly shews and pleas of seeming Equity and Necessity which the Cause of *Pekah* and *Israel* had to shrowd it self withall.

4. The success which *Pekah* and his Army had in this their evil cause and enterprize was very great and prosperous; they slew one hundred twenty thousand in one day, all valiant men, with the Kings son, the governor of his house, and the neerest person to the King; they take prisoners two hundred thousand, and carry away much spoyl to their own Country; a mighty victory to *Israel* and overthrow to *Judah*.

5. The Reason of this Event of the War was not the Innocency or Integrity of the persons conquering, above what was in the conquered; for certainly *Israel* did at this time match, if not exceed *Judah* in sins: not the goodness of the cause on the Overcomers side; for you have seen they were therein unjust: not any superiority in number, or valor of the prevailers: but it was Judahs late falling away from God; they being a people neerer unto God then the other, both in regard of his ampler presence among them, and their stricter profession and serving of him; the Lord thought it meet and necessary to remember and visit their sins more speedily upon them.

6. The *Israelites* use of this their Victory was very irreligious, hard-hearted, and merciless: they pass over therein the example and admonition which Judahs fall before them should have been unto them; of which seeing sin was the cause, it as much concerned the Conquerors that way to take to heart what was befallen, as the Sufferers: and they contrarily rush on to an outrageous slaughering, cruel captivating, and capacious pillaging of their Brethren.

7. A Prophet of the Lord, upon this their success, and such their usage of it, makes his address to them in their victorious return home: and in this Address you may note,

1. He doth not applaud them in what they had done, inferring Conclusions of their sincerity, and the justifiableness of their Cause before God, and of their Brethrens corruptness and hypocritie from that event.
 2. We do not finde that he instructs or wills them to keep a Memorial, or Triumph, or to offer up a Thanksgiving unto God for what they had achieved.
 3. But the matter of his errand is,
1. Sharply to reprove them for their inhumanity and want of pity.
 1. In doing that severe execution upon them of Judah. *To have slain them in a rage that rencbeth upon to Heaven.*
 2. In their leading them away captives; and now ye purpose to keep under the children of Judah and Jerusalem. *for bondmen and bondwomen unto you.*

And this Reprehension is set on with

1. A pointing out of the true cause of their victory and Judahs disaster. *Behold, because the Lord God of your Fathers was wrath with Judah, he bath delivered them up into your hands.*
2. An Indigitation of their own Delinquency, the which might have made Judahs case theirs; and being duly considered, should have restrained them from that their outrage: *but are there not with you sins against the Lord your God?*
3. Straightly to enjoin a redress of the harm they had done, as far as it was revocable. *Now hear me therefore, and deliver the Captives again which ye have taken of your Brethren.*
3. Dreadfully to declare divine Wrath against them for those their doings. *For the fierce Wrath of God is upon you.*
3. The scoff which this round check of the Prophet had upon them was kindly.

- i. We perceive not in them, ~~but~~ for I have seen it not. 1. i. Either that there is any storming and raging against the Prophet for what he had spoken, that they do complain against, convert, despoil, banish, or shut him up in prison for it : 1st part of W. 2.
2. Or that they do go on to harden themselves against their Brethren, by insulting still over the Captives, or by preparing to pursue their Victory to the utmost, raising new Forces, and making new attempts upon *Iudah*. 2d part of W. 2.
 2. But the matter takes with them thus : 1d part of W. 3.
 - i. Certain of their leading men being convinced, take part with the Prophets Speech, and prohibit the Armies further progres in their cruel handling of their Brethren. And thus they do : 2d part of W. 3.
 1. With a humble Confession of their sin therein committed ; *We have offended against the Lord already, our trespass is great.*
 2. With a trembling owning of Gods heavy displeasure towards their Kingdom for it : *There is fierce wrath against Israel.*
 3. With a tender taking notice of the hainousness of persisting still in their course : *Ye intend to add more to our sins, and to our trespass.*
 2. The Forces therupon yield obedience to the Prophet, and to their Commanders, and surcease : *So the armed men left the Captives, and the spoil, &c. c. Vers. 14.*
 3. Lastly, Those their Leaders being thus prevailed with by the Prophet, and prevalent with the Souldiers, they put in Ure the restitution required, and by all consented to ; and they express therein great reality and affectionateness : *And the men that were expressed by name, &c. c. Vers. 15.*
 1. They clothe. 2. They feed. 3. They medicine. 4. They set at liberty. 5. They convey to their homes their Captives of *Iudah*.

You thus have the particulars remarkable in this Story : From them thus observed, it may be not unprofitable unto us to gather these Doctrines or Conclusions.

I D. It

- 1 D. It is a heavy and lamentable Judgment of God, that Brethren in regard of Co-habitation, Kindred, Covenant, and Religion do fall at variance, and proceed to the spoiling, enthralling, and shedding of the blood of one another, especially when the wrong Doers act those things upon the other.
- 2 D. It is not always a sufficient and necessary ground of Brethrens waging War upon Brethren, that the party assailed hath formerly annoyed the Assailers; that the assailed do own and subject to a bad Prince, and that the said Prince may lay claim to the Sovereignty over the Assailers, or may be feared to bring a quarrel against them in prosecution of that Claim.
- 3 D. It pleaseth God sometimes to cause a bad Design of unjust Enterprise of War to prosper and prevail, and the just Defendants to take the Foil, and be over-powered, even to extream calamity, and deep depression.
- 4 D. The Prophets and Ministers of Gods Word have to do in Civil and Military Matters, to instruct, reprove, and to declare against the sins committed in them.
- 5 D. The Moral and primey considerable Reason of a Partys prevailing in an unwarrantable Undertaking in the field, is the sin of the people overcome procuring the wrath of God to inflict that evil.
- 6 D. Whilst God doth justly deliver one people into the hands of another, the overcomers may grievously sin in their lifting up their hands in battel against them.
- 7 D. Dishonest Undertakers of War, and a despightful, pitiles, and cruel usage of the Victory, are apt to suit themselves, and go along together.
- 8 D. It may be a provoking transgression in Conquerors to aggravate the sufferings of the conquered by bloody slaughter, imprisonment, bondage, and distvastation, although it may seem conducive to the Conquerors safety and profit, especially when it is exercised upon Brethren, and where there is no tide to Dominion but by Conquest.
- 9 D. In warlike Successes the Overcomers ought in their prostrate Enemies to reflect upon, and read their own sins and dangers.
- 10 D. It behoveth them that have wrongfully taken up the Sword of War to reform, and make satisfaction, how strong soever they be, and how happy soever is their success.

- 11 D. The wrath of God may be fiercely kindled against a people for those designs and ways wherein at present they may eminently prosper, and although they feel and apprehend nothing but favour from him.
- 12 D. Not only the supream Power of the Commander, but the subordinate Agents and meanest Souldiers are guilty of sin, and obnoxious to the wrath of God in a War unrighteously waged.
- 13 D. It is a pious and praise-worthy disposition for persons to accept of, and submit to that teaching and reproof of the Messengers of God, which is directly cross to both their present practise, and apprehend interest, and that when they are highly lift up with extraordinary Achievements.
- 14 D. When a people have gone upon an unjust Expedition, and have therein got the upper hand, confession of that their sin, trembling at God offended at it, reformation of their trespasses, pity and kind entreaty of those they have overcome, is a carriage better becoming them, then rejoicing and triumph for their Success.

The Parts and Doctrines of this memorable Story being thus gathered up, it now remains that I come to remove some Objections, ready to be started by men that are of that Lawyers mind we read of in the Gospel, Luk. 10.29. who when he found himself met with by the clear and perfect Rule of the Word, yet he was willing to justify himself, which made him further object.

1 Object. *The cause and design of Pekab, and that of the Prevailers in the Wars now on foot, are not parallel in that which is of meanest regard, that is, the point of Injustice; Pekab's undertaking was unjust, but not so this.*

Ans. I confess the Scripture speaks not so particularly and enunciatively of the present War, as it doth of Pekab's, that it is unjust: I confess also that the Parties in the present War do not so ingenuously acknowledg a transgression and offence against God, as Pekab's Commanders do in this Text, but on the other hand do vow their way to be righteous, yea the Work of God: But if general Rules of Scripture do bottom particular Assumptions and Conclusions to be made from them touching matter of fact now adays, and if particular Examples of Scripture do yield general Rules of like use to us, it wil I suppose be easie for every intelligent and impartial man

(though

(though not to stop the mouth, hand, or pen, yet) to judg of the proceedings of men in this kind ; and therefore I will leave every man to his own Judgment of this Case, keeping the promise made in the beginning of abstaining from particular discussion of this Point, only I will say these three things.

1. It had need be a very great matter, and a very clear ground that may suffice to make a good Cause for Brethren, standing in the nearest bounds of Neighborhood, of joyne Profession, of one true Religion, and of Covenant both Civil and Religious, to invade and assaile one another with War : And I beleve a former injury in that kind, if it be not still owned and persisted in, but offered in a warrantable and equal way to be repaired or satisfied, will not be found before either the Tribunal of God, or the Bar of the Law of Nations, a justifiable occasion of drawing the Sword against the bond, and to the infringement of all the aforesaid relations, especially when in all probability they that are damnified by the first Injury, shall not recover their loss, but incur more damage by the War, and the said former Injury is over-ballanced with foregoing kindnesses and benefites received from that Nation.

2. The Protestation and Covenant which we on this part have taken, do contain (I conceive) all the Rights about which this War can be said to be conversant : And if we reflect upon the one hand upon the Rights of Religion, King, Parliament, Subjects, Kingdoms, and the Union and Peace of the Kingdoms therein protested, and sworn to, and on the other hand the matter of Fact before, and in this War, and compare them any whit considerably and impartially together, the Equity or Iniquity of the Cause may be easily evident to us. And withall it may be observed, that according to Art. 4. & 5. of the Covenant, the Dividers of the Kingdoms, and the wilful Opposers of the Peace and Union of them, are to be subjected to the Judgment of the supream Judicatories of both Kingdoms respectively. So that if there be in this Kingdom who find themselves aggrieved at the Scots, and are not in the intention and language of the Covenant, the supream Judicatory of the Kingdom, but a particular party, they are to have recourse to the supream Judicatory, directed unto by the Covenant, and not to their own Sword, whilst unauthorized thereto by them.

3. Suppose the Cause of the War were good on the Prospers part, yet we must discern that by the Victory some special Glory redounds

redounds to God (more then verbal praise) advantage to Religion, or Commodity to this Kingdom, or some other Nation, in which we are much concerned, before we can lay a good Ground for this Rejoycing and Thanksgiving. We read of the War of *Israel* upon occasion of the *Benjamites* defence of the Rape committed upon the Levites wife, wherein the undertaking was undoubtedly right, yet the success by the Obtainers of it was taken to be no matter of triumph, but sorrow; so that upon it the people came to the House of God, and abode there till Even before God, and lift up their voices, and wept sore; and said, O Lord God of *Israel*, Why is this come to pass in *Israel*, that there should be to day one Tribe lacking in *Israel*? *Judg.* 21.2,3. And again it's said, Ver. 6. &c 15. The people repented them for *Benjamin*, because the Lord had made a breach in the Tribes of *Israel*. That which is here said of *Benjamin*, as one of the Tribes of *Israel* (which yet had done more mischief to their Brethren, then is pretended, to have been done by any of the Scots to *England*, for they had slain at two Battels forty thousand of *Israel*, *Judg.* 20. 21,25.) may not we fitly apply to *Scotland*, as one of our Sister Kingdoms, one of our Covenanted Kingdoms, one (and that a very eminent and purely reformed) of the Churches of Christ? And therefore have we not rather cause to assemble before God mourningly, and say, O Lord God of *Israel*, why is this come to pass in *Israel*, that there should be to day one whole Christian, Protestant, Reformed, Sister, Covenanted Kingdom invaded, smitten, and in the way of perishing? And have we not cause to repent (more cause then *Israel* had, if the causes of the War be paralleled) because the Lord hath made a Breach in our Kingdoms and Churches?

2 Object. But if Pekah his Army and People did not keep a day of joy and Thanksgiving, it was their negligence, and because they had not so much Religion in them, as to observe one.

Ans. 1. We see they had so much Religion in them, as to harken to the Prophet, and to yeeld awe and obedience to the Word of the Lord in his mouth: and it were well if they that pretend to more Religion, then they finde in this people, would not lay aside that point of Religion which they see those had.

2. We do hot read that the Prophet blameth the neglect of this
(supposed)

(supposed) duty in them, or instructs them to perform it; he that was so zealous in contesting with them about humane Rights, would not (we may think) have balked their undutifulness to God, if indeed in this point they had been delinquent: But we may well imagine both Prophet and People were guided by the Equity of that Rule which Solomon gives us, *Prov. 21. 31 To do Justice and Judgment, is more acceptable to the Lord then Sacrifice.*

3 Object. But whereas Solemn Appeals have been made unto Almighty God on both sides, this Victory following them is a Testimony from Heaven of the Justness of the Cause on Victors part.

Ans. 1. I am better perswaded of the wisdom of both parties, then to think they, or either of them, did so appeal to God, as certainly to expect or wait for the Almighties immediate adjudging of their Cause; or that he should determine their Appeal by the next event. I cannot think that they did intend by such their appealing so to joyn issue, as to oblige themselves to take their first succels, what ever it should prove to be the definitive sentence of Heaven upon their Cause; unto which they should stand without further expectancy, or prosecution of their Appeal: They who make such a use of their Victory, now it is become their lot, did yet confess they were in straits, and even brought low before it was gotten.

2. If either of them had so little advisednes, or so much presumption, as to put in an Appeal into the Court of Heaven, under such a form and confidence, I am sure they had no warrant for it: and if thereupon their attempt be more prosperous, then their proceeding regular, they have no ground (that I know) to conclude their Cause their Appeal is heard, and decided, and their Cause is justifid before God.

Indeed the faithful servants of God have allowance to appeal to God, and have his Promise in so doing to be righted by him: [Commit thy way unto the Lord, trust also in him and he shall bring it to pass; and he shall bring forth thy Righteousness as the light, and thy Judgment as the noon day.] But withall they are expressly forewarned that they must have patience for a time; and look to be delayed a while; and that there may, and ordinarily will intervene, before the issue, their wicked Enemies prosperity, and flourishing, not only in their estate, but even in their wicked ways.

Psal. 37. 5, 6.

and devices ; and that some perils, falls, and unequal Judgments by men may betide on their own parts. And it is very clear in Scripture that for men to expect, upon such their recourse to God, a manifestation of his divine Power, Justice, or Truth immediately, or in that particular way, which they may happily think the case to require, is

^a Exod. 17. 7 a tempting of God, condemned and prohibited by God ^a. And it Psalm 78. 41 is to be observed, that *they that tempt God (thus) may be delivered*, whilst carnal men are ready to say (in consideration thereof, and of the dejected estate of the godly) *It is in vain to serve God b, &c.*

^b Mal 3. 14, 15 Let us view the Examples of some of the eminentest Saints of God in Scripture, that they may set us right in this point. *David* appealed to God in *Sauls* wrongful assaults, and his own innocent sufferings by him ^c : See his Appeal at large, and solemnly drawn up ^d and pleaded; *Psal. 7. 3, 4, to 11.* and yet he was for many a day after put to the worst, and persecuted from place to place by him ; ^e and at last seemed even to despair of escape from him ^f. The Prophet *Jeremiah* appealed to God from the obstinate *Jews*, that maligned and conspired against him, for his fidelity and plain-dealing in his place. *Unto thee (faith he) have I revealed my cause* ; yet still those his persecutors *prospered and were outwardly happy*, and in stead of redrefs, his footmen *were turned into horsemen*, and his *land of peace into the swelling of Jordan* ; by a grievous increase of injuries. We read also of the Prophet *Habakuk*s crying unto the Lord in way of appeal ^g ; and yet in stead of remedy, the miseries were proroaged, and worse calamities are declared to ensue, to the grievous terrifying and dismayng of him. We finde *Job*, not only heavily afflicted, but accused by his friends, that therefore his condition of Conscience was bad ; upon it therefore he appeals unto God : yet his afflictions and his unfaithful friends Exprobations are still renewed upon him. So that among many, this is one of his Complaints unto God, *Chap. 10. 17.* *Thou renewest thy witnessess against me, and increasest thine indignation upon me ; changes and war are against me.* Nay, beyond all these, our blessed Saviour, when he was falsely accused, railed upon, and despitefully entreated by his persecutors, he appealed unto God: *He committed his cause to him that judgeth righteousely.* And we have his Appeals simply described in the *Psalms* ^h. Yet notwithstanding, after all this, he was numbered among the Transgressors ; he was condemn-

Jer. 12. 1, 5
cap. 15. 20
20. 2, 10
26. 8
29. 26, 27
37. 13; &c.
38. 1, 2, &c.
^c Hab. 1. 1, 3,
&c.
2. 1, 2, 3; &c.
3. 2, 16

ⁱ Pet. 2. 23
^f Psalms 22
35; 69; 109

ed, and crucified, as a Malefactor; he dyed, was buried, and insulted over to the highest degree of scorn and triumph by his enemies, and given up for lost by his followers before he was vindicated and justified in the Spirit by his Resurrection from the dead.

To these Scripture instances I shall add one or two out of humane History. In Mr Fox his *Acts and Monuments*, I read of *John Hus*, that being excommunicated, or in danger of it, by Pope *John* the twenty third, for standing against his Bulls, sent into *Bohemia*, to perswade people to take the Holy Crois to fight for the Patriamony of the Romish Church against *Ladislans* King of *Naples*; he appealed from that sentence of the Pope unto Christ. And again, he being afterward denied fair audience and Tryal before the Council of *Constance*, he appealed in like manner from that Council unto Christ. Yet he was after that many wayes tormented, and condemned by the said Council, and at last burned at a stake for his profession of the Truth. And I observe that this blessed Martyr, in the form of his Appeal from the Pope, makes mention of divers others that before him had appealed to Christ in their remediles wrongs; and amongst others of *John Chrysostom* Patriarch of *Constantinople*, so appealing twice from the Council of the Bishops and Clergy; and yet (as I finde in *Spondanus*) that famous light of the Church, being condemned by two unlawful Synods of certain Bishops employed by the Empress of *Endoxia* against him, he was twice thrust out and exiled from his place; and after much cruel handling by them, he at length dyed in Exile. Presently after the suffering of *John Hus*, *Jerome of Prague* was brought by the Council of *Constance* upon the stage for the Doctrine of *Wickliff*, and *Hus* when that Council was ready to pass sentence against him, he appealed openly from them to the Judgment of God, saying, *Et cito vos omnes ut respondereatis mihi coram altissimo & justissimo iudice, post centum annos: And I summon you all to answer me before the most high and just Judge, after a hundred years.* And he imprinted upon a certain Coyn, called *Moneta Hassi*, this Inscription; *Centum revolutis annis, Deo respondebitis, & mihi: After a hundred years are expired, ye shall give an account to God, and me.* But all this was no supersedesas to their process against him: but nevertheless he was condemned and burned. By all which Presidents it is manifest, that holy men of God, lying under mens injuries, have not appealed.

Mr Fox *Acts & Monuments*; vol. 1, pag. 800
805, 818, 825

Spondani Epistola Baronii
an. 404 405

Mr Fox *Acts & Monuments*; vol. 1, page 830, 836

appealed to God, with expectation of a present hearing, or so much as a Judgment in this life. Nor have they found speedy relief or deliverance from their pressures or dangers by such appealing, neither have we any reason to account an Appeal unto God is tried and arbitrated by the next following out-going of Divine Providence. *If we should speak thus, we should offend against the generation of Gods children.* More wise and religious was that speech of our King Edward the third, who making War in France, and laying siege against *Calais*, the Pope takes part with the French King, and writes to King Edward to surcease his Wars in France: The King upon it resolves to proceed in his Wars, and appeals from the Pope to God; yet with such qualifications, as may a little check the boldness of some Appellants now adays. His words are: *If it be so, we then appeal to the Judge of Judges, which sufferest for a time Wrongs to be done for the sinful default of man, but in the end redresseth the same, leaving no good deed unrewarded, nor evil unpunished, most bumbly requiring him to be to us a true and upright Judge of all our Controversies, for his mercies sake, as in the mean time we repose our full trust and confidence in him.*

There is yet one Objection more to be cleared, and then I shall make an end. It is this: *What is the particularity of the preceding 4 Objets. We kept Days of Thanksgiving upon several successes in the precedent Wars: Why not now as well this?*

Answ. There is not the like Reason: The case is not (as far as I can judge) now as it was then, but many ways different.

1. In respect of the state of the War: then it was defensive, and that of fundamental Rights: but we can discern no such thing now.

2. In regard of the end: the former was for the upholding of Religion, Laws, Liberties, the Authority, Dignity, and Privileges both of King and Parliament, the Conjunction of them both, the Union of the Kingdoms, and the bringing of Delinquents to condign punishment by a legal Tryal: But can this War be affirmed to tend to all, or any of these ends? If I may speak freely, the present War, as it is Invasive, so the ends of it are pitched upon the Invaded, and I can conceive of them onely thus; as to the community, the aim is either the destruction or subjection of that Nation and Church to the Impositions of the Invaders: And as to particulars; the end seems principally to be either the Extirpation of Monarchy

[17]

Monarchy, or of the Stock in which it is set. The quarrel betwixt *Israel* and *Benjamin* fell out because there was no King in *Israel*: This is taken up because there is one, and that there may be no King in *Great Britain*. Or it is, that the Head, not of *Sheba*, the blower of the King-abounding Trumpet, but of the King, may be thrown over the wall to make agreement. But none of these ends can I either justify to be undertaken, or rejoice to be effected, or in any degree advanced.

3. In regard of the Authority, by virtue of which we stood up. We were formerly called forth to fight / and so (as occasion required) to pray, or praise God by undoubtedlv lawful Authority, who had just power to command, not only us, but all those Subjects we fought against.

4. As we had to do then not with any whole Kingdom or Church, but with a corrupt or misled party; so upon successes we rejoiced not in the subversion or subjection of that party to our sword or wills. What the matter of Joy is now, we hear loudly rung in our ears. And indeed where the end is nothing but victory and slavery, we may easily imagine what must be the subject of rejoicing, in the acquisition of, or approach towards, that end.

I have thus done with the Objections, and shall only for a conclusion add these words.

I cannot but take the Divisions of Brethren, especially when they break forth into War, as an effect of Divine Displeasure. It is a lamentable Judgment that *Manasseh* devours *Ephraim*, and *Ephraim* *Manasseh*; and they together are against *Judah*: that the staff of bands, the Brotherhood between *Judah* and *Israel* is broken. I must needs therefore apprehend it a day in which the Lord God of Hosts calls to weeping, and to mourning, and to baldness, and to girding with sackcloth. It would be therefore hainous impiety, as well as inhumanity, if I should gird my self with gladness at the direful effects of these Divisions. And I cannot put on so gross a cloke of Hypocrisy, as by appointing or keeping an Assembly on that day, to seem to rejoice at that, which deservedly makes my spirit heavy, and melts my heart with grief. I should not duly acknowledg Gods Anger and Justice in his chastisements, nor improve his afflictions to the end for which they are sent. I should much slight the sin of my Brethren, the dishonor of God, and the

Isai. 9.19, 20,
Zech. 11. 10
Isai. 22. 12

calamity of the Church, if I should, as on such a day, put on a face
of Joy and Thankfulness.

I finde it a practice attributed to abjests, and the worst of men, to *rejoyce and gather themselves together* (for that end) at the miseries of the servants of God. When the people of *Juda*, the Church of God, were carried into *Babylon*, they *bang up their Harps* (the instruments of their Joy) *upon the Willows*; and composed themselves to mourning. And it was an insolency in the *Babylonians*, suitable to themselves, to require of them a Song, and extort from them mirth, whilst they were enthralling and wasting them. And though they that had the present Rule over them did so require it, yet they stoutly resolve and swear against it, saying; *How shall we sing the Lords Song in a strange Land?* If I forget thee, O *Jerusalem*, let my right hand forget her cunning: If I do not remember thee, let my tongue cleave to the roof of my mouth: if I prefer not *Jerusalem* above my chief joy. *Nehemiah* wept for the affliction and reprobation of his Brethren, and the ruin of *Jerusalem*, even among and in the sight of those in whose hands they were bond-men; yea and justified that his temper to their faces, and yet he was not blamed for it by them, much less commanded to change his cheer.

Neh 1. 2,3,4
2. 1,2,3

Upon these Grounds I am resolved, by the help of God, to abstain from this Solemnity. The Lord frame my heart to follow rather these my foremention'd Patterns, and practice my duty of Christian Sympathy and Mourning.

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An Appendix.

Because I perceive there is no other way found so colourable for the Justification of the War, as the blaspheming and vilifying of the Church and Kingdom of Scotland, and for that cause our ears are filled with Invectives against them, as grossly Hypocritical, Self-seeking, and Malignantly-designing; I shall therefore here call to remembrance the character, under which they have within these few years passed, from the pen, not of their *Presbyterian Brethren*, but of those whose Testimony may be more authentic with their Accusers.

The Exhortation to the taking of the Covenant, voted and published by the House of Commons, and appointed by the Instructions of both Houses to be read in all Congregations at the taking of the Solemn League and Covenant, commends them to us under the stile of *that Loyal and Religious Kingdom, and our dear Brethren*. But this hath been the common stile belloved on them.

Englands and
Scotlands Coe-
venant, &c.,
page 393 48

Mr John Cotton of New England, in his Exposition of the seven Vials, upon the fifth of them understandeth the first of the Beast to be Episcopal Government, and the whole Church of Scotland to be the *Angel that pourest forth that Vial*; who (saith he) hath been carried along hereto, not in a way of popular Turnie, but out of the seven vials and say, it is not a Vial poured out by an unadvised multitude; Vial, page 4 but by an Angel of God, by the heavenly Ministers of his Wrath: & 5 It hath been taken in hand with sermons, and deep, and general Humiliation—and so seemed to their constant fruit of Reformation, as that their very Adversaries stand amazed to behold them.—Nor do I know that any of the former Vials have been poured out by any man, whose loyals have been more girt about with Truth, and whose cloathing hath been more and whiter, than these servants of God have been girt and cloathed withall.

Mr Jeromiah Burroughs, in his Speech to a Common-Council in Guildhall, when Scotland was invited to our assistance, speaking 6 Octob. 1643 thus of them: For our safety this Nation is a Nation that God doth love, & is Nation that God doth honor; and by those many ex- Four Speeches
pressions

pressions of his love, sheweth, that he doth intend to make them special Instruments of the great things he hath to do in this latter age of the World. We may truly call it a Philadelphia; and Brightman (that famous light in former times, thirty or forty years since) did parallel the Church of Philadelphia with the Church of Scotland, Philadelphia signifies Brotherly Love, &c. — A Nation is that hath engaged it self to God in a higher way, in a more extraordinary way, then any Nation this day upon the face of the Earth, hath done, in the most solemn way Covenanting with the Eternal God; pouring forth their prayers, and their tears for joy, together with their Covenanting. A Nation that hath reformed their lives, for so small a time, more then ever any people that we know of in the World have done: And a people that have risen up against Antichrist more, in another way, then ever people have done: And that is the great work of God in these times. And therefore God certainly hath a love to them; because they brake the ice, and begin the work, and arise in such away, as they do, for the pulling down of the man of sin. A Nation that God hath honored, by giving as glorious success to, as ever he did unto any: whose low, and mean beginnings he hath raised to a great height, as ever law beginning grew in any Country, were. How hath God disperced and blasted the Counsels of their Adversaries? How hath he discovered all their Treacheries? Although they, being themselves (comparatively at least) a poor people, and of little strength (as the Church of Philadelphia was), yet they have kept the word of Gods Patience, and God hath kept them in the hour of temptation; and God is therefore with them. How happy should we be, if we may have them in a closer union with us? a people that have curried themselves with as great honor and faithfulness, with as great wisdom, and order, in the most difficult work that ever a people did undertake, in those by, and intricate paths that were before untraden. Certainly that they undertook, at the beginning of those work, but a few years since, it could not have been looked upon with the eye of Reason as the most unlikely work ever to have proceeded, as any work hath ever done: and yet how hath the Lord been with them? and with what wisdom, and gracianess, have they carried it? When there ever fault, on attempt, since the World began, of a people, coming out of a poorer Country, into a far, and richer Country, and having such opportunities, they had

has so curiouſe themſelves to go away, ſo, as they did? Their greatest enemies they now admire, & shame. A People they are, that began to rise for their Liberties, when the generality of thi people before were ready basely to bow down their backs, and put their necks under the yoke. And had it not been that they had been willing to have endured the brunt, we had been all slaves (it is like) at this day--- A Nation it is that we are engaged unto likemife. That that now is desired of you is no more indeed then is their due, it is due already to them, but they desire it not in that way. Wherefore shall ſuch an opportunity as this be lost for want of money? God forbid. Shall a people to whom God hath given, ſuch a Testimony of his Acceptance be rejected by us, when they would come in and help us? Their Liberties are ſcattered. Why then, though on the other ſide of Jordan, they are not there in ſatisfied to ſet ſtill; but are willing to come themſelves, and come into the brunt, and hazard themſelves for the ſetting of their Brethren in the Inheritance of the Lord like unto us. And it is not only the number of thoſe that ſhall come in, twenty one thouſand, that is our advantage, but the great buſineſſ is the Engagement of a Kingdom, the Encouragement of ſuch a Kingdom that God hath given ſuch a Testimony to, that thiſ Kingdom ſhall be by thiſ Everlaſtingly engaged in what is deare unto us, in our peace, and ſecurity; thiſ is the advantage of all. Thus Mr. Burroughs. And who can read these lines of him, but he muſt bluſh, tremble, melt with indignation, or grieve, at what is done thiſ day againſt thiſ people?

That which is ſaid for the preſent, extremely contrary Language, and Action to thiſ, is, They have now altered their Way, and under the name of the Covenanter to work quite contrarily. But how can thiſ be believed? How is it poſſible that men (so certainly beloved of God, having God ſo with them, and engaged to keep them from the hour of temptation, that men of ſuch faithfulness, wiſdom and graciousneſſ, ſo priuely and ſingularly Anti-anti-chriſtian, of ſuch evident acceptance with God, and ſuch rare and full approvations to men, even to our ſelues, ſhould be thought to be ſo notoriously apostatized? And if that be poſſible, yet how ſhould it be ſaid or believed to be ſo without very clear and pregnant proof? Certainly ſlight ſuſpicions, reaſons, ſummiſes, doubtful inferences, cannot ſerve to ſtrain thiſ Nation with ſo foul a censure. I ſay therefore, what Point, or Branch of thiſ Cauſe, or Covenant have they perverſed in?

it? There is talk of persons, but let the things, or so much as one thing, that before they stood for, and now oppose or desert, be named. It is generally acknowledged, that Religion and Liberty in opposition to Popery and Slavery were the all or main Heads of our Covenant and Cause. If our Religion be in danger of being, or be actually corrupted, or if Popery be enfranchized, can the boldest forehead say it is the Scots, or the blindest eye not see who have done it? If Liberty, either publique in the supremat or subordinate Judicatories, or private in our particular persons or estates, be invaded or turned into an absolute yoke of bondage, *Let us ear that tryeth words, as the mouth tasteth meat;* discern whether the Scots or others have wreathed the yoke about our necks. It is not denied that Popery, and allfalse Religions that do open the Bible, or lay claim to any Truth therein, have gotten a Pass-port; but who hath signed it for them? It is confessed in the Supream Judicatory, two of the three estates are put down, and of the third a great number are pull'd or shut out. Moreover we see and feel, that those that live according to those Laws which by Declaration have been pro-
See the De-
claracion of 9
Feb. 1648.

mised us to be maintained, are denied the protection of those Laws, and yet are charged deeply with Taxes and Levies; they must bear burdens, but not enjoy the benefit of Laws: But are the Scots our Throne-Subverters, our Parliament-Mouders, our Tax-Masters, or the Ushers of our Courts? I marvel what some men make of those precious Jewels (much pretended to) of Religion and Liberty. If it were so hainous a fact in them that did it, to pawn the Jewels of the Crown, how are they to be thought of that shall adulterate or make away those Jewels of the Covenant? But to me it seems they are both very strangely transformed. What is Liberty now but to leave Religion loose, to let men free, to make merchandise of, and corrupt it, and to herodiate Popery? What is Religion and Saintship now, but to believe and maintain, that the Arbitrary and lawless Proceedings of some, to the viles enslaving of men, not only to pay and suffer, but to answere and engage Conscience to what please them, and is most displeaseing to themselves, is Liberty? and will he to be perjured without regrete? yet to scorn and scoff at Church, Presbytery, Ministry, and Covenant, and (with the Papists) to make outward prosperity a prima Noce and Argument of the godly Party. But because a varying in things cannot be matched on the Scots, their Comportment towards persons is accoged.

1. They

1. They have owned and excommunicated *Charles Somers*. But
 2. Did not the Confirmation, Laws and Oaths of their Kingdom ob-
 lige them to it? 2. For the manner; Have they not done it upon
 satisfaction given them, such as they judge fit, and greater than ever
 was desired of the late King in any Overtures made to him here.
 3. They restore *Malignants*. If that be done, 1. Did they or
 we ever undertake or covenant for the destruction or irreconcileable
 opposition of those that were such? Are they *Carnalists* now, and
 utterly irreconcileable? Neither Humanity, Policy, nor Christianity
 will teach us so. 4. In this Reconciliation, where is the Com-
 plainer or Change? Do the Scots return to them, or they to the
 Scots? That Nation hath been represented to us (as we saw even
 now) incomparably wise, faithful and gracious in their Manage-
 ments; they proceed with Conditions and Cautions, such as their
 Supreme Judicatory judgeth sufficient, to whose determination it
 belongs, as would be averred, if the case were our own in relation to
 our own Supreme Judicatory. 3. Is not the same course practised a-
 mong our selves, which yet we reprehend & fall out with them for?
 we see delinquents are here restored, not by the binding of an oath
 but by the loosing of the purse strings with pecuniary satisfaction,
 if it bear any proportion to the treasures emptiness, or mens avarice,
 yet it can no way secure the jealousies of sincerity, or the expectati-
 on of a renovating repentance. We see also here many known Ma-
 lignants, not only compounded with, but betrusted with Civil and
 Martial Places; divers of them are Colonels, and Committees, if not
 superior Members: And is it not deemed purely appertaining to
 them that do it, to admit such upon what terms they judge meet,
 without the controul or interposition of the Scots? But I'll wade
 no further in these matters, enough is seen and noted, and the All-
 knowing God will in time discover all.

Having even now made mention of the Toleration of Popery,
 and other dunghills of false Religions, I will conclude with the Judg-
 ment (or rather Prophetick Prediction) of Mr *Jo: Cotton* (in his
 Book before cited by me) concerning such a State-grant. *If men*
will suffer such in the State, truly they shall do it to the subversion *Jo: Cotton c:*
of their own safeties and dignities, and disturb their whole State, *the 7 Vols, in*
It is a very sad speech which the Lord utters] in Jer. 48.10. Cursed them, pag. 19,
is he that doth the Work of the Lord negligently, and cursed is he
that keepeth back the Sword from blood. When the Lord calls us
ta.

to sheath the Sword of Authority in such kind of Delinquents as these be, if we shall now spare them, and neglect this Work of God, cursed be such. A State shall be separate from God, and a Kingdom more and more corrupt and leavened by such Toleration, the Wrath of God will break forth. Tumults and Seditions, and all kind of scandalous, and unrighteous, and ungodly Proceedings will set a Whole Nation in Combustion, Church and Common-wealth at Variance: There can be no peace to such a State where such persons are tolerated. And therefore we may fear the righteous hand of God in disturbing the Country, wherto we owe so much love and faithfulness; if there be a suspending of the holy, and righteous Law of God; that these Rivers and Fountains should drink of blood, for they are worthy.

Enfin, au bout de deux ou trois mois, l'animal devient tout à fait normal et peut être remis dans la nature.

F I N I S.

